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State Should Reform, Not Confirm, Evil-Doers

By JAMES L. DAWSON,

Police Sergeant of St. Louis—Father of Juvenile Court Idea.



FROM reports and other data recently obtained from a half dozen of the leading industrial reformatories of this country, covering years of time, I have no hesitancy whatever in stating that in every instance time has proven the wisdom of their establishment.

They are meeting every requirement and justifying every expectation previously entertained by the friends of the reformatory system; a system, by the way, which has come to stay. The principle embodied in this law rings the death knell of "retributive justice," or so much punishment for so much crime.

Except upon the theory of retribution, why should a criminal be sent to prison for a definite period of time any more than a lunatic to a hospital for the insane?

Again, as to the retributory theory of the criminal law in its practical application to criminals how is it possible to adjust crime and penalty to each other unless we find some accurate measure of guilt on the one hand and suffering on the other, which seems to be impossible?

The law deals with crime and from whatever cause it may be committed, the effort of the law should be to reform, not to confirm the evil-doer.

Definite sentences are never reformatory, since they are in fact retributory and founded on the act which is passed, having occurred prior to the sentence, and therefore irrevocable.

Reformatory sentences can be based only on the character of the person which it is desired to convert. But the time required to alter it cannot be estimated in advance any more than we can tell how long it will take for a lunatic to recover from an attack of insanity.

It must be borne in mind that a large majority of those sent to penal institutions are committed in that youthful period of their existence when character and habits are formed. It must be borne in mind, also, that crime is a condition before it is an act.

This condition is social more than individual, environmental more than hereditary.

It arises through the failure of the fundamental institutions (the home, school, church, society, etc.). The responsibility for this neglect or failure does not rest upon the youthful offender, it is true, but upon those whose duty it was to prepare him for the tasks of life, which, when forced upon him in early manhood, completely upset his previous habits of existence.

The responsibility rests upon their shoulders, but the retribution falls upon him, and, regarded from this point of view, he is to be pitied as much as blamed.

How often does it occur that actual want of ability by such youths is mistaken for idleness, carelessness or want of will, and punishment is inflicted when it is out of order, and often marks the beginning of a criminal career? And it is really astonishing to note how rapidly a youthful offender, once thoroughly started on a career of crime, descends the straight and narrow path and goes down to destruction as if crime was governed by the law of gravity. Dean Wayland said: "It is not impertinent or irrelevant to inquire whether society is sufficiently guarded, or whether the innocent, law-abiding citizen receives a fair equivalent for taxes 'well and truly paid' into the treasury of the state, when dangerous and incorrigible criminals are let loose upon the community simply because an arbitrary or definite term of imprisonment is ended. Indeed, it cannot be doubted that there is no more effectual agency for creating and fostering a criminal class than a series of short sentences for repeated violations of the law."

In the words of my friend and co-worker, Dr. Pettijohn, of Brookfield, Mo.: "If the only benefits society receives from their being thus held is the sense of security while their term of imprisonment lasts, as well might we claim the tiger's cub until his muscles are strengthened and his fangs full grown, and then turn him loose with greater powers for evil and destruction."

Spirit Communications

By REV. R. HEBER NEWTON.

Psychical science has proven that the spirits of the dead communicate with the living, that telepathy is a power possessed by many men and women, that clairvoyance is an established science fact, and that it may be possible for men to carry halos about their heads.

I know a woman of fine culture and high character who will not trade her gift for commercial purposes, but who has a most remarkable power known as psychometry—the power of holding a sealed letter in her hand and giving a diagnosis of the physical condition of the writer and a picture of his character; of taking a bit of stone from an ancient villa of Cicero, for example, the nature of which is entirely unknown to her, and calling up a vision of the villa as it existed in Cicero's time and of its owner. She is incapable of fraud and her case is but one of others which I know.

Mesmerism was laughed out of court at the opening of our century, and it is back again, in good standing, under the alias of "hypnotism." So one may run on through a list of strange, unaccountable, mysterious and most unbelievable powers of man, leading up to that nightmare of the dogmatic scientist, spiritism.

For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem—the belief in the actual communication of the spirits of those whom we call dead, with the living.

The possibilities of mental medicines are only being opened. Its application to the most distressing form of human malady, insanity, is full of beneficent results. Its potency in character reform and the cure of the drink habit seems vast and benign.

Religious faith is finding its true foundations in the recognition of man as a spiritual being, a being who has had dominion over nature given to him, as the child of a vaster Spiritual Being, the Lord of all life.

IMPERIALISM OF GERMANY.

She Looks to America for Aid in Gratifying Her Royal Ambitions.

Dr. Emil Reich writes, in the World's Work, of the attitude of Germany toward the United States. He says:

"There have been states which have found it possible to stand outside the arena of European conflicts, always threatening to add their weight to one side or the other of the nicely-poised balance and always selling their inaction dearly to the combatants. Such a power up till 1870 was England, favored greatly by her geographical position. It is thus, though not exclusively thus, that England was able to rise to a height to which her rivals struggled vainly to attain.

But to-day the vortex of European rivalries has widened and England can no longer act the spectator. Up to 1870 she was courted by Germany, who knew that in the coming struggle the neutrality of England meant the very existence of the German empire. But since her victorious issue from that trial the ambitions of Germany have grown and can only be assuaged at the expense of the British empire. Look where she will, Germany finds in Europe no steadfast friend; some have humiliations to avenge, others fear humiliations to come.

This it is that explains the extraordinary interest manifested by Germany in America; for America no longer remains isolated from European politics. Henceforth it is possible for her to take up the part of empire no longer played by England.

German imperialism has a character of its own. It is the outcome of high ambitions and lofty ideals upon the one hand and of stern necessity on the other. Whether it is granted to any nation to accomplish so high a destiny as that which Germany has set before herself may well be doubted. Germany aims at more than mere conquests of power, more than the achievement of an outlet for her teeming sons. She wishes also to impose her intellectual stamp upon the world; she wishes at the same time to play the part of both Greek and Roman. In both directions she can find no more powerful ally than the United States.

HARMFULNESS OF GOSSIP.

Idle Talk and Cynical Discussions Often Mar Reputations Without Flaw.

It seems to be a pleasure to certain people to denounce things. A rich man will erect a handsome pavilion or fountain or summer house in the village square or park or at some roadside point and in a few months names and initials will be found carved on it with pocket knives or scribbled in pencil. The place is thus defaced because of wantonness and thoughtlessness. Advertisers will put lurid signs on vacant lots and mar the entire neighborhood, because public opinion does not express itself against it. A venerable mansion of colonial days will go to ruin and be torn down to make way for a new store because nobody cares to bother about its historical associations, or take time to notice that its architecture is beautiful. It is easy to tear down, but not as easy to build up, says American Queen.

It is the easiest thing in the world to pick flaws in the character of an acquaintance, to gossip about his or her shortcomings and make anecdotes illustrating foibles and weaknesses. But it is far more difficult to help that person build up his character, to give him sympathetic help when he needs it, and to stand up for him when others criticize him. It is easy to whittle gashes in his reputation and mar his good name with a few strokes. It is easy to look on carelessly or cynically and see a fine character go to ruin, but it is another thing to lend a hand and keep it strong and sure, in fighting with it against adverse influences.

Idle gossip is sharp and quick to harm, and it is easy to say "clever" things that cut into another's character. It is the strong man or woman who upbuilds and the weak one who tears down. It is the strong character which is quick to see strength and amiable characteristics in others, which is generous and tolerant and kindly. Suspicion, cynicism, bitter remarks and a readiness to gather and spread unpleasant smallnesses and meannesses. One never becomes popular by indulging in ridiculous gossip. He will be listened to, quoted and feared, but his associates will dislike him and distrust him instead of admiring him and having confidence in him.

Mound Builders as Miners.

The mound builders appear to have been miners. The mica veins of North Carolina, one scientist finds, were worked on a large scale in ancient times, probably by the mound builders. They opened and worked veins down to the water level, lack of metal tools apparently preventing them from going deeper into the hard rock. These mica veins are simply dikes of coarse granite. An idea of the coarseness may be had from the fact that the masses of clearable feldspar and of quartz and of mica are often found to measure several yards in two or three dimensions and to weigh several tons. A single block of mica has been known to make two full two horse wagonloads, while some mica sheets have been seen three and four feet in diameter.—Chicago Tribune.

Almost a Confession.

Jennie—That spiteful Mrs. Chatterton said your husband was old and ugly, and that you only married him for his money.

Nettie—And what did you say, dear? "I said I was sure you didn't do any thing of the sort."

"Did you ever meet my husband?" "No; I never had the pleasure."

"I thought so."—Boston Traveler.

Jesus at Jacob's Well

Sunday School Lesson for Feb. 5, 1905

Prepared by the "Highway and Byway" Preacher.

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LESSON TEXT.—John 4:1-42; Memory verse, 14. Read verses 1-12.

GOLDEN TEXT.—"Whosoever will, let him take the water of life freely." Rev. 22:17.

TIME.—Probably December, A. D. 27, as may be inferred from verse 35. This was over six months after the events of last lesson.

PLACE.—Jacob's well, near Sychar, in Samaria.

A REMINDER.—Let us begin again by repeating our key verse, John 4:14, and may it help us to unlock the blessed truths contained in this lesson.

The Lesson Outline.

THEME.—The Water of Life.

I.—Jacob's Well of Water, vs. 1-6.

(1) A Thirsty Traveler, vs. 1, 6.

(2) A Needy Soul, v. 7.

(3) A Simple Request, v. 7.

(4) An Awakened Interest, v. 9.

II.—Jesus' Well of Living Water, vs. 10-15.

(1) An Unknown Friend, v. 10.

(2) A Waiting Gift, v. 10.

(3) Unsatisfying Water, v. 11.

(4) Satisfying Water, v. 14.

Comparing Scripture with Scripture.

1. Jacob's Well of Water. (1) A Thirsty Traveler, vs. 1, 6.—Here we have the humanity of Christ emphasized.

"Wearied with His journey," and thirsty, and yet not too weary or thirsty to yearn for the soul of the woman who came to draw water. His own personal needs were forgotten in the supreme longing to do the will of Him that sent Him. (V. 34). Whether at midnight with Nicodemus, or in the heat of the day, weary with travel, Jesus was eager to work for souls. What an example for Christian workers.—Gal. 6:9; 2 Tim. 4:2. We have here also a wonderfully suggestive lesson in tact in soul winning. Jesus began with the natural and led up to the spiritual. He asks a little favor that he may bestow a greater one. He avoided all the controversial points and held the woman to the main point of her own personal condition and needs. At the beginning she did not appear at all hopeful as an inquirer or possible convert, but Jesus' love and patience won. And what an enthusiastic convert she became. The verses following our lesson tell the prominent part this transformed woman of the town played in that two days' revival at Sychar.

(2) A Needy Soul, v. 7.—From the verses following our lesson we learn that this woman was a great sinner, a bad character in the town, but Jesus came to save just such.—Matt. 9:13. This woman came filled with thoughts of her human needs, and was unconscious of a higher need. "Her need was so great that she knew no need," save that of this life. She came with earthen pitcher to draw natural water, to supply a temporal need. And the world is full of such to-day.

(3) A Simple Request, v. 7.—But it proved the easy stepping stone to the supreme question of the soul's need. By the asking of this favor Jesus was breaking down the barriers which for centuries had separated the Jews and Samaritans and prevented the one from having intercourse with the other. The request was so unexpected and unusual that it amazed the woman, as is evidenced by her question in verse 9. One reason why so many earnest Christians fail when seeking to speak God's message to needy souls that they talk from a distance. They try to talk over the barriers, instead of first breaking down the barriers to the heart by loving contact. Love always finds a way.

(4) An Awakened Interest, v. 9.—The soul is half won whose interest is aroused and who is drawn out to ask questions. It was Jesus' opportunity to speak His message. To have spoken sooner would have found unresponsive soil and a wasted message.

II. Jesus' Well of Living Water. (1) An Unknown Friend, v. 11.—Jesus a stranger to her, and yet she not a stranger to Him. Multitudes to-day who know not Jesus, but He knows each individual soul. How sad to realize that the Saviour of the world is unknown to the world.

(2) A Waiting Gift, v. 10.—"The Gift of God." Not something to be bought. Not something to be earned. But a gift, a free gift.—Isa. 55:1. A gift to be received. But, oh, how many are rejecting it. This gift, the living water, is the Holy Spirit. See John 7:37-39; Luke 11:13; John 6:63.

(3) Unsatisfying Water, v. 13.—Jacob's well could only satisfy temporarily. So with all temporal things. They can never satisfy. This world has never yet supplied the soul's thirst. To realize how unsatisfying the water the world gives, one has but to look on every hand at the discontent, the mad rush after pleasure, the eager grasping for more, the longing for something which is not possessed.—Isa. 55:2.

(4) Satisfying Water, v. 14.—God alone, by His indwelling Spirit, can satisfy the needs and longings of the soul.—Isa. 58:11; Ps. 145:16; 107:9. Not only is the thirst of the soul satisfied by the Holy Spirit, but He is a "Well of water springing up into everlasting life," and overflowing to the blessing of those about. May we say as did the woman: "Sir, give me this water that I thirst not."

The Golden Text. "Whosoever will, let him take the water of life freely." Water of life—the Holy Spirit (John 7:37-39). THE SINNER needs to drink to realize his condition (John 16:8). He needs to drink to know Jesus as Saviour (John 15:26). He needs to drink to know God as Father (Rom. 8:15-17). THE SAINT needs to drink to learn the truth (John 16:13). He needs to drink to obtain help (Rom. 8:26). He needs to drink to have power over appetites and lusts (Gal. 5:16, 17). He needs to drink to be sanctified (Rom. 15:16; 1 Cor. 6:11), and to have power in service (Acts 1:8).



THE DRUNKARD'S WIFE.

In a howl, 31 ward a woman lay Painfully, gasping her life away. So bruised and beaten you scarce could trace Womanhood's semblance in form or face. Yet the hair that over the pillow rolled In a tangled mass was like threads of gold; And never a sculptor in any land Moulded a daintier foot or hand.

Bald one who ministered to her need; "None but a coward could do this deed. And what bitter hate could have nursed the arm That a helpless creature like this could harm?" Then the dim eyes, hazy with death's eclipse, Slowly unlock and the swollen lips

Murmured faintly: "He loves me well—My husband—twas drink—he sure and true When he comes to himself—that I forgive; For I love—for him I would like to live. A shudder, a moan as the words were said, And a drunkard's wife on the couch lay dead.

O fathers, who your daughters rear, Somebody's daughter is lying here! O brothers of sisters, some and some, What the fate of your precious ones may be O man! however you love your home, Be it palace or cottage, death heaven's blue dome. This demon of drink can enter in, For law strikes hands and bargains with sin.

You have legalized crime, you have the gold, Now hand them over, the sons you sold—Keep pushing them forward. Drink, boys, drink! Your fathers are paid for your souls, they think; And in the great mart where mammon strives Cheapest of all things are human lives.—Chicago Inter Ocean.

CONSUMPTION OF ALCOHOL

Interesting Comparison of the Drinking Proclivities of Europe and the United States.

How much beer, wine and spirits are drunk in the various countries of Europe as compared with their consumption in the United States has been the subject of a study by the national bureau of statistics, the summarized results of which are just published. Care has been taken to exclude from the figures for European countries such spirits as may be used in the arts and in manufactures, but in the United States it has not been practicable to do this. It is stated, however, that a deduction on this account, at about 10,000,000 gallons, of something over 8 per cent., should be made from the American total. The totals are, of course, influenced by population, and must be reduced to units of population for comparison. Taking spirits first, it appears that each Frenchman drinks in the course of the year 2.51 gallons; each Swede, 2.13; each German, 2.11; the Belgian, 1.42; the Briton, 1.38; the Russian, 1.29 (there is government monopoly there); the Italian only .31. Consumption in the United States, 1.33 for each person, is greater than that of Russia and Italy, but less than that in any other country. Of wine the largest consumption is in France, 34.73 for each person; in Italy it is 31.86. The German drinks only 1.93; the Belgian, 1.28; the American, .48; the Briton, .39; the Swede, .38; for Russia there are no figures. The largest consumption of beer per head is in Belgium, 56.59 gallons; then follows Great Britain, with 35.42; the German drinks 30.7; the American follows, but far behind, with 18.04; then comes the Swede, with 8.33, and the Frenchman, with 7.48. The Russian drinks only 1.13; the Italian only .20 gallons annually. If we combine these figures together, assuming spirits to contain 50 per cent. alcohol, wine 10 and beer 5 per cent., we shall find the consumption of alcohol (100 per cent.) to be largest in France, 5.19 gallons. Then follow Belgium, 3.67; Italy, 3.30; Germany, 2.6; Great Britain, 2.50; the United States, excluding the 10,000,000 gallons for use in the arts, 1.61; Sweden, 1.52, and Russia, .70 (excluding wine). The relatively high rank of Sweden and Russia will be a surprise to many; the comparatively good position of the United States must be very gratifying. It may be worth noting, in this connection, that the largest revenue from taxation of the liquor traffic is derived by Russia, \$24,961,000. (This includes the revenue from the sale of spirits, the amount credited to the excise tax proper being \$16,128,662). The United States comes next, with \$19,711,826; Great Britain follows with \$178,267,000; France, with \$82,367,000, and Germany with \$58,750,000.—N. Y. Churchman.

NOTES FROM AFIELD.

Does the saloon do you any good? If it does, in what way? asks the American Issue.

Pneumonia kills 70 per cent. of its alcoholic victims, and 28 per cent. of its non-drinkers.—Dial of Progress.

There are 26,000,000 children of school age in the United States, under the temperance educational laws. In 1882 there were none.

If old toppers will "get it anyhow," let them; but let sensible citizens avoid raising a new crop of toppers from young men and boys, through the open saloon.—American Issue.

"I hear he is a confirmed bibliophile."

"How awful! I always fancied he was a teetotaler."—Judge.

Adrian Iselin, a New York millionaire, has purchased a roadside near Fort Slocum and turned it into a temperance tavern to prevent the soldiers from spending their wages for liquor.